105 peculiar to it; the period of greatest leisure was encompassed by the winter months. This was the time when the day's work was short, and of no great moment, when stored acorns and piñons, dried fish and flesh, were relied on for food, when long nights could be whiled away in story telling and making ingenious string figures that represented such well-known mythological characters as Hawk flying, or Bear in a house.

During the heat of summer both clothing and housing were at a minimum among the Tübatulabal. Men often went naked; in colder weather men and women wore knee-length double aprons made of tanned deerskin, crude leather shirts, and rabbitskin blankets draped over their shoulders. Women were tattooed slightly, and sometimes applied red paint to their faces as a bleach to lighten the skin. Both sexes ordinarily went hatless; when traveling they wore clumsy fitting moccasins, but mainly went about barefoot. Rawhide sandals were used, but only for a special purpose; men wore them when tending the crackling brush fires on which piñon cones were piled in order to force open the scales of the cones. During the summertime a willow roof, supported by four crotched poles and usually lacking side walls, served as the principal form of shelter. On piñon expeditions several families camped together, sleeping inside a circular brush enclosure, such as was also often used for dances. Hunters often utilized dry cavern-like recesses between two huge boulders for a night's lodging in the mountains. What care the Tübatulabal gave to house building was mainly expended on the domed tule- and brush-covered houses they occu-
105 pied during the winters. When such a house was
●462 to be built, the man of the family obtained the willow poles and set them up in the form of a circular framework; his wife and children collected the tules to cover this framework. Such a division of labor was typical for the Tübatulabal. Men performed the more strenuous, but often irregularly recurrent tasks; women's labor involved a daily routine of duties that were time-consuming, but less strenuous than those of the men. It was always a man's work to handle the bow, woman's to make use of the pit mortar in which acorns and seeds were pounded. This matter was decided long ago, in a contest held during the mythical age, when all the birds and animals were human in form and lived as human beings do now. The humorous series of events that led to the contest arranged by Coyote which set this precedent for the division of labor are narrated in a well-integrated myth given in full in the following monograph. This myth is known at present only for the Tübatulabal, but variants of it will doubtless be found to occur in the mythologies of neighboring tribes when these mythologies become better known.

Besides her work connected with gathering and preparing plant foods it was also woman's task to weave the several varieties of twined and

105 462 coiled baskets that she used as implements and food containers, and to fashion the few pots used in cooking. Her basketry work was often as fine and well-executed as her pottery was coarse and crude. Some women even went so far as to play with their technique in basketry making, and fashioned coiled jars out of long strands of strung piñons, while camping at the piñon grounds. These "piñon jars" were made in a coil technique, and were similar in shape to the small-mouthed, round-shouldered display type of jar that the Tübatulabal used to keep their clamshell disk currency in. After being made, a piñon jar was filled with loose nuts and brought home from the piñon grounds; eventually it and its contents were shelled and eaten.

105 That the Tübatulabal, in common with a few Yokuts groups, the Western Mono, and the Owens Valley Paiute, had pottery at all is somewhat of an anomaly; as a usual thing people engaged in a seminomadic, hunting-gathering type of culture lack pottery, or if they make it, have obviously borrowed the trait from near-by groups having a more complex culture. Concerning the crude gray-black unpainted ware made by Tübatulabal women, one guess about its origin might be that pottery making was a trait borrowed by the Tübatulabal from certain southern Californian groups with which the Tübatulabal have had trade contacts since early historic times at least. This facile explanation with its "common-sense" basis falls wide of the mark, however; investigation of the problem analytically soon establishes the fact that Tübatulabal pottery differs markedly from that of southern California. That the pottery-making complex as practiced by the Tübatulabal probably derived ultimately from the Southwest was suggested several years ago by Dr. Gayton;[7] a recent study of the distribution of the practice of molding and baking clay artifacts in western North America made by Heizer offers convincing evidence in support of Dr. Gayton's assumption. From northern Arizona to central [171] California there is an almost unbroken line of continuous distribution of true pottery ware;[7a] this shows whence Tübatulabal pottery derived.

The trips the Tübatulabal made beyond the borders of their own area led them, in early historic times at least, to points a hundred miles or more west and southwestward, and somewhat shorter distances north and eastward. Men and women went on such trips, afoot, in couples or in small groups, to trade and obtain certain natural resources they had need of, that their own area lacked. Being mainly at peace with their immediate neighbors, the Tübatulabal were able to pass through alien territory with a minimum of risk from sudden attacks. By a system of silent trade they exchanged the piñons, balls of prepared tobacco, and other commodities they had brought with them, for lengths of white clamshell disks which passed as currency among all

[7]Gayton, 1929, 250. [7a]Heizer, 44.

137 Storer, 11) all life zones, Lower Sonoran, Upper Sonoran, Transition, Canadian, Hudsonian, and Alpine-Arctic, represented in Tübatulabal-Palagewan area.

136 Fauna of area as whole also highly varied, but at present time several animal species Tübatulabal formerly used are either extinct or rare in foothill-valley areas. Jackrabbits, cottontails still abundant in these areas; blue squirrels numerous in foothills. In SM's father's time brown bears were "thick, like hogs" on floor of South Fork valley (SM). Prong-horned antelope (Antilocapra americana americana Ord.) formerly ranged in valley-foothill region, but have been extinct in Calif. since 1900 (Seton, 213, pl. 9). Mt. sheep or Nelson's bighorn (Ovis cervina nelsoni Merriam) formerly dwelt in foothills; California wapiti or dwarf elk (Cervus nannodes Merriam), which is found only in Kern co., Calif. (Anthony, 515), known to informants, but its range did not extend into Tübatulabal area (SM). Single species of deer found in area (SM); probably mule deer, also known as Rocky mt. mule deer or blacktailed deer (Odocoileus hemionus), primitive range of which, according to Seton, extended only into e. part of Tübatulabal area (Seton, 118, map 6), where it was hunted by Tübatulabal (Voegelin, 1935b, 227). Tübatulabal, however, also availed themselves of another species of deer, California mule deer (Odocoileus hemionus californicus) when they went W, beyond limits of their area, to gather acorns (SM).

Snowshoe rabbit (Lepus klamathensis), which lives in high Sierras, known to several informants.

Wild game birds of many varieties formerly plentiful in area; golden eagle nested in region; informants had seen bald eagles at Ventura, but none in Tübatulabal area.

311 Present economic status of group.- Several individuals have retained land granted them in 1893,
241 and cultivate small garden patches, 1/2-1 acre in
511 extent, on their grants. Principal crops are corn, beans, potatoes, tomatoes, peppers, wheat. Majority of young and middle-aged men work as cow-
[463] boys and ranch hands on stock ranches in South Fork valley; women help men in cultivation of
● [462 garden patches, and often raise turkeys, chickens,
231] geese, chiefly for family use. In years when piñon crop is good, men, women, and children gather the
[222] nuts for their own use and to sell. In 1933 SM was making hair ropes, leather riatas to sell,
177 cultivating garden; ES did a little beadwork, had garden, but relied on her husband, who worked on ranch, for support; LT and FP were being supported chiefly by LT's adult sons, who were ranch hands; MM worked occasionally on ranches, did road work at Bishop, etc. References to other types employment made in FP's, MM's autobiographies (p. 72; Voegelin, 1935 b, 223). None of Tübatulabal, so far as I know, receive any annuities. Census data for 1932 showed there was marked tendency among

[p. 10(b)]

226 obtained from unaugmented Kern, near present town of Kernville.

Fishing techniques and use of certain localities for fishing varied according to height of streams and temperature of water; location of few fish camps noted (p. 40). In spring before water too warm, fishing carried on at sites on augmented Kern. At rapids near w. end of gorge "there were lots of fish; the Tolowim (Bankalachi) used to camp there to fish, also the Tejon Indians (Yokuts) and Pahkanapil too. Sometimes the Monilabal and Palabatal (Yokuts groups) came up there to fish" (SM). Groups of Tübatulabal also camped at rock paintings farther upstream; fish harpooned from rocks mainly at these locations as water swift-running, with many pools.

[411] [227] Pronged harpoon California type (Kroeber, Handbook, 86) consisting of pole (mi·ăt) 7-8 ft. long, with pair 6-in. foreshafts; toggleheads (wili·li·nist) 1 1/2 in. long, carved from deer bone; heads sharply pointed, barbed. Later in summer fishing activities shifted higher up river to sites on unaugmented Kern and to mt. lakes and streams. Round nets made of native twine, with 3-4 in. meshes and lacking handle, were used, being held up on each side by 2 men standing in water (FP); SM denied use of nets. Large nets, similarly made, stretched across stream, held up by 4 men (PN, FP). Net sinkers not used (FP, PN). Tule basket trap (wa·mat), similar to Pomo trap (Kroeber, Handbook, 172, pl. 33a), used in smooth [321] water. Fish taken in nets speared (PN). Fishhooks (wele·haništ) were said to have been 2-piece, with single bone barb made from shank bone of deer. Barb filed to point on rock, blunt end attached at 45° angle to base of shank with wrapping of native twine which was given coating of [283] asphalt to make it fast. Line made from native twine, smeared with asphalt; attached to end of long willow pole (wipšat). Earthworms, grasshoppers used for bait (tï·hat). Fishhooks and pole "not used very much" (SM); post-white (?). No double hooks, gorgets used.

226 476 417 Bulk of communal fishing in streams, rivers done to obtain fish for drying. Informants dwelt upon one method of communal fishing, although it is no longer practiced. Fish corral (pa·nil) built in shallow, fast-running water (fig. 2), "when there were lots of fish running." Wall of corral 2 1/2-3 ft. high; built up of large stones filled in with willow branches; diameter of round enclosure 7 ft., width of opening to corral 3 ft. Men went about 2 mi. downstream from corral, threw stones in water to drive fish upstream. Two men, stationed on either side of gateway to corral, beat water with long willow poles so that [462] all the fish would swim into corral. Inside corral 2, 3 men bailed out fish, throwing them up on bank to women who collected them in large pile. Each participant in undertaking shared equally in distribution of fish, which was effected in same manner rabbits apportioned after drive (p. 13).

226 Another method of obtaining fish in large

824 (Gray) Greene; Lycum cooperi Gray; Marrubium
137 vulgare L.; Malacothrix californica DC.; Melilotus indica All.; Mimulus gluttatus D.C., M. cardinalis Dougl.; Mirabilis laevis (Benth.) Curran; Montia perfoliata (Donn) Howell; Nama demissum Gray; Oenothera alyssoides and O. alyssoides T. & G. var. decorticans Jepson, O. bistorta Nutt., O. caespitosa Nutt., O. contorta Dougl., O. pallida Lindl., O. palmeri Watson, O. scapoidea T. & G.; Pallaea and romedaefolia Fee; Penstemon laetus Gray, P. palmeri Gray, P. breviflorus Lindl.; Phacelia tanecilifolia Benth., P. hispica Gray var. cicutaria McB.; Platystemon californicum Benth.; Polygonum persicaria L.; Ranunculus aquatilis L.R. var. cymbalaria Pursh.; Rumex crispus L., R. hymenosepalus Torrey; Senecio douglasii DC.; Sidalcea malvaeflora Gray; Sisymbrium incisum Engelm.; Sphaeralcea (Malvastrum) exile (Gray) Jepson; Stenotopsis linearifolius (DC.) Rydb.; Stephanomeria exigua Nutt. var. pentachaeta Hall, S. virgata Benth.; Tropidocarpum gracile Hook.; Vaccaria vulgaris Host.

This list probably represents only small fraction of indigenous plants available to Tübatulabal, of which they made no use; it serves to illustrate, in concrete fashion, selective processes at work, among people of hunting-gathering culture, in their utilization of their floral environment, and negative rôle which part of that environment played in their culture.

Plants put to other ethnobotanical uses, for curing, house building, etc., referred to in discussions of these subjects.

222 Gathering of plant food.- When acorns ripe,
● [462] "all the people except very old persons and young children went together to get them" (SM); women chiefly collected them while men hunted, trapped.
251 Acorns gathered from ground in small conical baskets, transferred when baskets full to large basket, in which they were brought back to camp and spread out on deerskins, tule mats for 3-4 days to dry, this preventing acorns from sweating when cached; then stored at acorn grounds, in elevated caches. Acorns gathered near home packed back to hamlets, cached near houses.

222 When berries ripe on shrub (opo·bol), Rhamnus
824 californica cuspidata (Greene) Wolf, which grows in foothill floral area, "the people knew piñons were ready to be gathered in the mts. So some men went out first to see where the piñons were good; just any men went; they decided, and then everybody went to the places where these men said the nuts were plentiful" (SM). All inhabitants of
[887] hamlet or of several hamlets went together; sometimes very old persons might not stay at piñon camp when weather became too cold, but return to hamlet alone. Piñons gathered when cones reached maturity, but before they had opened; men, boys knocked cones off trees with staves or pulled down branches with "shepherd's crook" staff; men, women picked up cones, put them in conical lug baskets which were emptied into larger conical

824 pack baskets as in gathering acorns. At camp when
222 sufficient quantity of cones gathered, men, women prepared bed of sage (uyuga·dul), Artemisia tridentata Nutt. or A. cana Pursh., cones dumped on
824 this, brush fired. Cones tested from time to time to determine whether heat from burning brush had
222 caused scales to open sufficiently; if by time
251 brush burned down cones not sufficiently open, more brush was piled on top of them, roasting continued. After cones fully opened, allowed to cool; nuts shaken, picked out by hand from charred cones or winnowed from dirt and spread out on hides laid on ground around camp to dry for 3-4 days, as for acorns. Cached in pits. Those piñons which fell to ground from cones which had opened on trees as season advanced gathered by hand, brought home unroasted. Roasted piñons often pierced with sharpened twig of mt. lilac (utugu·bï·l), Ceanothus cuneatus, foothill floral area, and strung on long lengths of native twine; lengths of strung piñons festooned over houses when owners returned to village, or made into baskets (p. 32) at piñon grounds. Later these strung piñons eaten as delicacies.

222 During May, green cones of Digger pine twisted
●462 from branches, chiefly by men, boys; sliced down
252 sides with obsidian knife; nuts picked out of soft shells, eaten immediately. Later in fall when cones matured but scales still closed, cones gathered by men, boys, roasted and treated in same manner as piñon cones.

222 Small seeds such as chia, wild oats, Mentzelia seeds, juniper berries, gooseberries, manzanita, and boxthorn berries gathered with seed beaters as Steward describes (Steward, 1933, 239). Bunch grass and Polypogon gathered on stem, dried in sun; seeds of wild heliotrope taken out by hand,
[262 eaten raw on spot. Elderberries broken off on
264] stalk, stalk shaken over basket into which berries fell. Tule, rush roots, mariposa lily bulbs dug in moist ground with digging stick; woman knelt on both knees, dug to one side or other of her body. Sunflowers treated as Steward describes (Steward, 1933, 239). Center stalk of Spanish bayonet and mescal knocked down at base with stave before stalks budded; prickly buds of Opuntia speared with sharply pointed stick; buds of tree yucca knocked off limb with staves. Leaves, stalks, small plants cut with obsidian knife.

412 Digging stick (u·lu·ini·l) straight stick, 4-5 ft. long, unweighted; made from piece of dry oak sharpened to point on end by rubbing on rock. Straight long stick (ma·wišul), 10 ft. or longer, used for knocking piñons off trees; shepherd's crook staff (olodi·l) had handle 3 1/2 ft. long with 5-in. crook at end. Crook made by bending end of green stick over knee and tying it in bent position with bark rope; stick then left to dry in hot sun for 3 days before crooked end untied.

Preparation of plant foods and beverages.- Mortar and pestle or grinding slab and rub stone

411 bow was 68 in., width at grip 1 3/4 in., at tips
[176] 3/4-in. SM denied that Tübatulabal formerly ever bowed in grip; FC very probably had introduced this feature.

Boys used small plain willow bows and willow
● [462] arrows "before they began regular hunting" (SM). Bows, arrows made by men only.

Arrows.- War arrows (pa·hal) were 34-36 in. long, with wooden foreshaft (wawpit), some 8 in. long, made from hard wood set into cane mainshaft made from stalks of cane (paha·bĭ·l), same variety as that from which women obtained sweets (p. 19). Mainshafts also sometimes made from wood. Cane mainshaft (u·gat) straightened by being gently rolled at joints in round groove and over shallow incisions of heated stone arrow straightener (u·gišt). Mainshaft notched at upper end for insertion of bowstring; foreshaft split at end for insertion of arrowhead. War arrows had 3 vanes, square-trimmed, 1 in. wide, set on spirally and attached at each end with sinew; "if only 2 feathers were put on, the arrow didn't shoot straight, it went sideways" (SM). FC's arrows nevertheless had 2 vanes, set on spirally. Feathers from eagles, crows, owls,
[324] 3 varieties of hawks among those used. Arrowheads (kĭyi·l) were flaked from obsidian (tu·gu··pĭl tĭnt, black rock), obtained near Mt. Whitney (SM); from bluish gray rock procured in mts. (SM), at Koso (FP); from a red rock (flint?) obtained near Tejon or on Mohave desert. Stone "cooked" first in fire, then broken into small
[412] pieces (FP). Deer-bone awl used to flake arrowheads; palm of left hand protected with piece of buckskin. Heads varishaped (fig. 7), "because some men liked this kind, some that" (ES), but all heads shouldered. Beautifully shaped head (fig. 7), 3 1/4 in. long, 1 in. wide at top, found by FC on old battlefield on Nichols peak, in s. border of TÜbatulabal area; SM said this
[317] probably head for war arrow, as heads for such often 6 in. long(!). Asphalt (tu·šanat) used to set heads into foreshaft; no mention made of sinew lashings. Poison (pohil), source of which was unknown to informants, said to have been used on both war, hunting arrowheads (MM); only on hunting arrowheads (SM).

Hunting arrows (šu·mu·na·l), for use on large game, similar to war arrows save that they were 48 in. long, with 9-in. wooden foreshaft and were often tipped with smaller, black obsidian heads which were inserted rather loosely into foreshaft so that shaft fell out after animal was shot, leaving head firmly embedded; or if shaft did not fall out, it could be pulled out easily, head then cut out with stone knife.

Arrows of foregoing type used with sinew-backed bow; with willow bow cane arrows (šu·mu··na·l), 40 in. long, 2-3-vaned, tipped with wooden foreshaft, point of which had been sharpened by rubbing on rough rock, used to shoot rabbits, etc. For birds, shorter cane arrows with pointed

415 which was used later to pack back deer; if going to war, man carried quiver slung over left shoulder and tied under right arm with twine.

411 Arrow release.- Man shot either standing or kneeling; if kneeling, weight rested on left knee, which touched ground; squatting position (Kroeber, Handbook, 822, pl. 78) never assumed for shooting (SM). When standing man held bow perpendicularly; if kneeling, horizontally; primary release used in both positions (SM).

Spear.- Although SM denied spears used in warfare, MM, FP both said they were, the spear (ku·yi·l, FP) being a 4-ft. shaft of any sort of hard wood, tipped on end with an obsidian head some 10-12 in. long (MM). This head was "sharp on both edges" (FP); what may have served as spear heads are shown in outline (fig. 7f-h), although SM when shown the red flint originals, from the collection of Miss Shirley Andress, said they were unfinished arrowheads.

TOOLS

412 Knife.- Knives (pigat) used for skinning large
324 game, etc., flaked from obsidian or red quartz;
18 in. (?) long, unhafted, similar in shape to
[171] Owens Valley Paiute knife (Steward, 1933, 261, fig. 3i). General utility knife (same term), used for cutting buckskin, shaping bow, etc., consisted of flaked obsidian blade about .5 in. long, set in wooden handle; similar to Owens
[171 Valley Paiute knife (Steward, 1933, 261, fig. 3j),
317] except that Tübatulabal set blade in handle with asphalt, did not lash it with sinew. Hafted knives aboriginal (SM).

Adz, wedge, maul.- Informants could give no information on adz, wedge, or maul; presumably these lacking. SM did not know whether trees ever felled, and if so, how; stone axe apparently lacking. Holes in wooden mortars made by burning out wood; stone mortars chipped out; "the gray stone was soft" (SM).

412 Scraper.- Entire lower leg bone of deer used as scraper (iši·bišt) to dehair skins.

Awl.- In sewing moccasins, sacks, quivers, etc., and in flaking arrowheads, knife blades,
[171] an awl (niŋa'adol) similar to Miwok awl (Kroeber,
Handbook, 806, fig. 67h) used; this awl about
[317] 4 in. long, made from leg bone of deer topped with lump of asphalt; when used, strip of buck-
[462] skin (ma·pu·ništ) wound around palm of right hand; this awl essentially man's tool.

Women used smaller awl (wiŋabït), shaped like man's awl, but made from spine of barrel cactus (kïče'apïl) surmounted with small lump of asphalt, when making coiled baskets.

372 Fire drill.- Hearth (a·da·wa·yat) for fire-drill made from piece of dry cottonwood root (utu·lan wi·šin) from Populus fremontii; single hole in hearth; powder drained into channel leading to edge of hearth. Drill (a·da·wa·yišt) 2-2 1/2 ft. long, made from stalk of Baccharis glutinosa Pers. or B. viminea DC. Shredded cottonwood roots used for tinder.

413 Arrow straightener.- Arrow straightener (u·gišt) similar to Cahuilla straightener
[171] (Kroeber, Handbook, 530, pl. 49d); made from soft rock (steatite?; slate, FC), obtained near
324 Chimney canyon in Tübatulabal area. Central groove (loho·wi·nil) and incised lines on top surface of straightener cut with flint knife.
[171] SM's straightener, duplicate of steatite specimen from s. San Joaquin valley (Gifford and Schenck, pl. 17o), 3 in. long, 1 1/2 in. wide, 1 1/2 in. high at center, 1 in. wide at ends; single transverse groove 1/2 in. deep cut across top center, dividing convex top surface into 2 halves. Series of diagonal parallel lines, incised to depth of 1/16 in., cover one of halves of top surface; on other half series of 11 short parallel ridges cut out in low relief; incised lines and serrated ridges used for same purpose
[171] as noted among Yokuts (Kroeber, Handbook, 530). FC's straightener round, with 2 grooves; lacked incised lines, ridges; specimen 1-19802,4 in. long, 1 1/2 in. high, has single groove, no lines; specimen 1-19803 is 4 in. long, 1/2 in. high, has 2 grooves; SM said some little individual variation in size, markings on straighteners, depending on man's preferences.

413 Netting shuttle.- No information obtainable;
286 SM thought some variety of shuttle formerly used.

FIRE

221 In winter, small fire inside dwelling served for cooking, heating, and lighting house at night;
372 in summer, cooking fire often built outside un-
373 der shade. Women also often cooked acorn mush at spot where they leached meal. During summer hand games played at night around fire, outside in open; brush enclosures illuminated at night by fire built in center; sweat house heated, illu-
[756] minated by open fire. Shamans used small open fire during shooting contests. Torches used for hunting quail (p. 13), but not for lighting.

372 Firemaking.- Fire made by men only, with simple hand drill (supra); man knelt (Kroeber,
●462 Handbook, 822, pl. 78); SM said it took from
177 15-20 minutes to make fire with drill, but this seems unlikely. In 19th century Tübatulabal learned to make fire from Mexicans by striking upper edges of 2 white quartz strike-a-lights (ki·li·l) together (fig. 7a); "the Mexicans used one of these pieces of stone against a piece of

177
372 steel, but we used the 2 pieces of stone and no
462 steel" (SM). Quartz for these strike-a-lights
[439] obtained from Koso Indians at Koso (FP).

Firewood.- Small trunks of willow (ha·l),
313 Salix laevigata Bebb., branches of Fresno tree
(a·wilibi·l), Fraxinus oregana Nutt., stream
alder (pawiču·l), Alnus rhombifolia Nutt., and
dry oak used chiefly for firewood (kutuga't);
cottonwood (u·'ut, generic name for tree), "too
light" (SM). Firewood broken into 3 to 3 1/2-ft.
lengths for carrying in pack basket; women
[462 packed on back loads of slightly longer lengths,
482] but "not too heavy" (FP); men brought in larger
pieces on shoulder.

GLUE, PITCH, AND ASPHALT

381 Glue.- Deer horns boiled in small amount of
water, in pot, to obtain glue (a·wadin pa·hn,
horn water); used to apply sinew backing to bows.

314 Pitch.- Several varieties pitch (ša·nun) used
824 for different purposes; pitch from Digger pine
415 applied to soles of moccasins to make them wear
longer (FP); pitch from bull pine smeared over
torches used in quail hunting. Basketry water
bottles made watertight by putting handful of
red earth of same variety used for face paint,
plus lump of piñon-pine pitch inside finished
bottle, together with quantity of heated pebbles
about size of person's thumb. Hot pebbles shaken
vigorously inside basket for 5-10 minutes, thus
causing pitch to melt, combine with red earth,
and coat inside of container. Hot melted pitch
also smeared over outside of bottle with small
stick; when it had cooled slightly red earth,
mixed with little water, was smeared on top and
mixed in with pitch coating. The red earth, used
in combination with the pitch, made water "taste
sweet"; if pitch alone used, water had "bitter"
taste.

Pitch or gum (ya·bul), obtained from grease-
wood, used to fill walnut-shell dice (FP).

317 Asphalt.- Lumps of asphalt brought into area
[439 by the Indians from around Ventura, when the
574] latter came up for piñons. The Tübatulabal also
visited at Ventura, and one of the things they
brought back from the ocean was asphalt" (SM).
This commodity used in variety of ways, some of
which were: to attach prong to shaft of harpoon,
to attach bone point to fish hook, to cement
foreshaft in cane mainshaft of arrow, and socket
arrowheads into foreshaft, to secure knife blade
in handle, to attach basket hopper to mortar.
Asphalt also used to smear over fishlines made
of native twine, and lumps of it served as knob
handles for bone, cactus spine awls. Asphalt was
softened by melting; often applied with small
stick. Gifford and Schenck (p. 53) also note
presence of asphalt beds on surface in hills SW

and W of lake region in s. San Joaquin valley, and are of opinion material was well known in lake region at least; Tübatulabal data extends area of distribution for use of asphalt eastward.

BASKETRY, WOVEN WARE, AND CORDAGE

Basketry.- Tübatulabal basketry "scarcely distinguishable from that of the southern Yokuts; it appears to average a little better in fineness" (Kroeber, Handbook, 608). Coiled and twined ware still used to some extent, but new pieces rarely made now; U.C. museum has collection of 34 Tübatulabal baskets and basketry implements. All basketry ware manufactured, used by women with exception of tule basket fish traps, made by women, used by both men and women, and basketry tray (wa·t), article of domestic use, but also employed by shamans in shooting contests.

Basket techniques were (a) coiling on multiple-rod foundation, (b) plain twining, (c) 2- and 3-rod diagonal twining. Stitches on some of finer coiled ware run 20-22 to inch, with 9-10 coils to inch. Sewing was from left to right as among Owens Valley Paiute (Steward, 1933, 346, pl. 6b); this opposite to Northfork Mono (Gifford, 1932 b, pl. 16a, b).

Split willow or tree yucca roots used for 1-2 rounds to start coiled basket; foundation material (wĭnapĭ·l) consisted of 2-3 whole stalks or 4-6 halved stalks of deer grass (mašil, weed), Epicampes rigens Benth., plus, for larger coiled ware, one small peeled shoot of redbud (kada·dihpul), Cercis occidentalis, willow (ša·hat), Salix laevigata Bebb, S. araquipa (Jeps.) Ball, or arroyo willow (ha·l), S. lasiolepsis Benth., S. lutea var. Watsonii (Bebb) Jepson. For finer coiled ware, such as trays, money jars, stalks of deer grass, the foundation materials were split in half; otherwise used whole. Deer grass gathered when green, laid out to dry, then tied up in bunches 2-3 in. in diameter and laid away until needed, grass being split when used.

Light-colored weft material (šĭ·l) for coiled baskets made from finely split willow roots (FP); also from finely split roots of tree yucca, which at certain seasons are light yellowish, at other times red (ES). Coiled baskets decorated in red, or red and black; red weft obtained from tree yucca roots, black material from roots of unidentified shrub (mo·nunt), which grows in wet places (PN, FP), or from antennae of pods of devil's horn, Martynia proboscoidea Glox.; latter plant, which is classified as weed, grown occasionally in gardens now, pods sometimes saved.

For one special type coiled basket (below), foundation consisted of strings of piñons strung on native twine; weft was of twine.

Warp (šĭ·l, also term for weft material), for plain twined baskets made from small whole or split peeled willow or redbud shoots; for diagonal twined ware same, but for some twined ware

237 cular mat (či·gon) 3 in. wide, 1 1/2 in. thick, made of shredded native twine. Mat hung up on tree to dry; then stored away; when used, mat soaked in warm water and broken into several pieces; brains sank to bottom of container, shredded twine skimmed off surface of water with hands and thrown away. Brains then stirred into water and hide put in.

281 415 Sacks, purses, flat hides.- Sacks (ma·šat) made from untanned deer, antelope, coyote, wildcat skins. Skin removed whole from carcass by cutting it around neck, lower legs, and anus and peeling it off; skin then turned hair side out, except those used for quivers, and anal and leg openings sewn up with native string, using bone awl. Skin then set up on end, loose dirt poured in through neck hole and skin left to dry for 2-3 days. When dry, dirt poured out and sack ready to use for carrying acorns, piñons, arrows, or for storing food, shell money, etc.

[177] Purse (mu·gulat) of weaselskin used in post-white times to carry silver dollars. Specimen 1-19804, weaselskin purse, labeled "used for Indian money," consists of entire skin which is dehaired, tanned, turned inside out, left open at mouth; SM probably correct in denying such purses [436] used for shell money as latter was kept strung, coiled and any large amount would be too bulky for such small container.

[171] Bear hides tanned with hair left on; scraped, brains rubbed in as among Surprise Valley Paiute (Kelly, 119). Salt grass, cane laid on these tanned hides and flayed; occasionally, hides used as bed coverings.

RECEPTACLES

415 Besides using basketry and rawhide containers, Tübatulabal also made pottery and horn receptacles and apparently used imported steatite ware to slight extent.

323 Pottery.- Despite fact that "all the women used to make pots" (ES, FP), no informant could [462] manufacture one for me, nor are any pots (ka·gul) now extant except one small mended specimen (fig. 8c), provenience of which is doubtful. However, FP had seen her grandmother make pots and SM remembered process sufficiently well to describe it briefly, as follows.

[317] Red clay (yahawa·l), obtainable from several deposits on floor of South Fork valley, used for pots; ES pointed out one deposit of clay on knoll below village site no. 9 (fig. 11) in field belonging to Charles E. Andress, 1/4 mile E of road leading to village site; another deposit near village site no. 8. Clay dug, finely pounded in pit mortar and mixed with water into dough; no binding material added (FP, SM). Lump of clay flattened into disk with hand, set down on board or, formerly, basketry sifter; roll of clay about

426 Borrowing of clamshell money frequent in wintertime, "to pay for dry meat"; in summer "they didn't do that, because they had lots then, lots of seeds." No interest charged; borrower "just brought back whatever amount he had borrowed" (SM).

462 Division of labor.- Men and women both actively contributed to solving problem of basic subsistence, but along some lines of endeavor connected with subsistence there was well-established division of labor on sex basis. Men hunted, skinned their kill and packed home meat; speared fish, made corrals, and obtained salt. Women might help them in minor way during coralling of fish or at rabbit drives, but these essentially masculine enterprises. Women gathered vegetable foods, tobacco, prepared such for consumption; procured wood and water necessary for roasting, boiling various foods. They manufactured salt from salt grass and sweets from cane. Pounding of foodstuffs markedly woman's task and was frequently mentioned as hardest of her domestic occupations. On whole, men's duties usually called for expenditure of appreciable amount of vigorous, but sporadically applied exertion; women's tasks lighter, but lasted longer, more continuously pursued. Practically qualitative differences in physical capacities of men and women recognized by Tübatulabal, but this recognition remained largely unconscious, as myth given below shows. Also other factors, such as environmental considerations and age of men particularly, regulated matter of sexual division of labor; manner in which these several factors operated illustrated in customary activities of men, women when gathering piñons and acorns. At piñon harvest adult men and boys climbed trees to knock off cones, while women gathered cones from ground, prepared brush bed for roasting them and worked with men in taking nuts out of cones. Men [887] did some hunting at piñon grounds, as MM's autobiography shows (Voegelin, 1935 b, 227), but SM said few deer ranged to E where piñons abundant, so men did not occupy themselves with hunting much at this time, although old men might do some trapping. At acorn grounds, however, where deer came to feed on acorns and were plentiful, men hunted almost exclusively while women gathered acorns, which fell from trees and only needed to be picked up and dried (SM).

Another example of interplay of various factors which guided sex regulation of labor illus- [887] trated in tending and pruning of tobacco plants. Ordinarily all this was done by women, but it was not unusual for old couples to work together pruning and harvesting plants (see Autobiography of FP); this part of tobacco process required greatest amount of physical activity. Rarely, if ever, though, did old man run counter to basic pattern and help his wife pound or "cook" tobacco.

Why hunting man's work, preparation of food

462 Why hunting man's work, preparation of food
773 woman's, rationalized in Coyote myth, recorded in English from MM; shorter variant was given in Tübatulabal by SM (C. F. and E. W. Voegelin). This myth, told in answer to query whether women ever hunted, may have wide distribution, but so far no parallels to it have been recorded among Californian or Great Basin tribes, although Dr. A. H. Gayton tells me that she has found mention that sexes were originally separated, in mythology of Navaho, Yana, Miwok, and Assiniboine. The myth is as follows:

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539 Myth of Contest to Determine Division of Labor

Before Indians lived on this earth, there were many different kinds of animals and birds living here; Chicken Hawk, Sparrow Hawk, Mt. Lion, Bear, Coyote, Eagle. Eagle was the chief. And all of these were men; there were no women, it is said.

These men hunted rabbits every day; but Coyote stayed home every time they went hunting, and hauled wood for his companions. He brought wood to each man's camp; that's all Coyote did all the time.

And when the men were tired of hunting rabbits, they hunted deer for a change. The next day, when all of them went to hunt deer, they went farther off than when they hunted rabbits; they went away up in the mts.

Up on the mts. the hunters saw smoke rising from a peak, opposite where they were standing. They said, "Perhaps somebody is living over there; perhaps there are people there." One hunter said, "I think we should tell Coyote about this, when we get home tonight." That's what he said.

In the evening the men returned home; every one of them had a deer. And Coyote had the firewood piled up at each man's camp. Each man cut a little piece of meat and gave the meat to Coyote; every man did this. Coyote ate that meat for his supper. After supper the men told Coyote, "We saw smoke from the top of that mt.; we saw it across on another mt., a long way off." And Coyote said, "Perhaps there is somebody living over there; let's send somebody over there tomorrow, to find out."

So the men chose one man to go, Road Runner (the chaparral cock). They said, "This fellow, Road Runner, can travel fast." Next morning Road Runner started, after breakfast; the rest of the men went off to hunt again. But Coyote stayed home to haul wood for the camps.

Road Runner went way up on the mt.; and as he went he saw a lizard running close beside him. Road Runner got close to Lizard; he grabbed Lizard and swallowed him. Perhaps Lizard was Road Runner's "life" and that was why Road Runner swallowed him.

Over on the mt. where Road Runner was going there were many women-creatures; lots of women, Eagle-Woman, Coyote-Woman, Mt. Lion-Woman, and

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[83]

many others. And all those women were sitting around a big pit mortar bed that had lots of mortar holes in it; lots of women were sitting down there pounding piñons. There were no men, only women there. Suddenly one woman said, "Oh! The edge of my vagina is pulsating." All the women laughed; soon another woman said, "Oh! mine is too." Then one of the women said, "Maybe somebody is coming; perhaps a man is coming." And all the women said, "Perhaps." Then one of those women looked and saw a man coming. She said, "You see; I told you. Somebody is coming, coming from over there now."

Road Runner saw those women sitting down there at the pit mortar, all of them. So he went down there; he said, "Hello."

"Hello," said all the women; and they asked him what he was doing up there in the mountains.

Road Runner said, "My companions saw your smoke yesterday, from across on that mt. And they told me to come here and find out whether people were living here. All of them are men over there," Road Runner said.

"And here there are no men," the women told Road Runner; "here all are women."

Soon all the women got up; they called to Road Runner, "Come on; come on down to our house," they said, and Road Runner went with them. When they arrived at their house they told Road Runner, "Come in."

They selected a cooking basket and they mixed ground chia seeds with water in the basket, until the basket was almost full, and then they gave the chia gruel to Road Runner to eat. Also they gave him a piece of deermeat.

Road Runner drank the chia; he drank it all, and when he was through eating he sat down for awhile. After awhile the chia made him sick; he felt like vomiting, and he vomited; he vomited lizard and the chia. Lizard chased all those women; they got up and ran when he chased them. "What kind of food does this man eat?" they said. Lizard was alive.

Then Road Runner recovered and those women returned after he recovered. Mountain Lion-Woman went into the house and brought out chia seeds, tied up in a little bag. She said to Road Runner,

"When you get home give this to Mt. Lion."

Road Runner replied, "All right."

And another woman, Chicken Hawk-Woman, came out of the house with the same thing, a little bag, with acorns in it. She gave the bag to Road Runner. "When you get home you give this to Chicken Hawk," she said. Road Runner said, "All right."

Each of the women gave a little bag of food to Road Runner for each man over there at the camp. Road Runner told each one, "All right." The last woman to come was a big fat woman; she too had a little bag of seeds, and she said to Road Runner, "You give this to Coyote."

Then the women said, "In 3 days we will come over to your camp; 3 days from now we will all

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come over." Road Runner replied, "All right." Then he returned home; he had a large load to pack home.

Over at the hunters' camp Coyote kept watching all the time for Road Runner; Coyote was in a hurry, he wanted to spy Road Runner first. Every little while Coyote went up on a hill and looked to see whether Road Runner was coming. Then in the evening he saw Road Runner returning. Coyote went to meet him; he wanted to learn what Road Runner had discovered over there.

Coyote said to Road Runner, "Did you find out about things over there?" And Road Runner replied, "Oh, you'd better wait; you don't want to be told now; you wait." But Coyote came alongside of Road Runner and whispered,

"Hurry up! You'd better tell me!"

Road Runner said, "Wait until all our companions come home. Then you will find out," he said.

Soon the hunters returned to camp, in the evening. After supper they all gathered together; they were going to learn what Road Runner had discovered, now.

Road Runner said, "There are all women over there where I went; lots of women. Each woman gave me a little bag," he said, "and they told me to give each one of you a bag," Road Runner explained. Then he gave each hunter what a woman had sent by him. He told the hunters, "These women said they were going to come over here in 3 days."

"Good, good, good!" said Coyote.

In 3 days' time the women came. Each woman had a pack; one woman had acorns, one chia, one piñons -- all the different sorts of seeds to eat. And each woman had a bow and arrows; all of them had arrows, all those women. Road Runner went to meet the women; he went to tell each woman where each man's camp was situated. He said, "There's Mt. Lion's house over there; Mt. Lion lives over there." So Mt. Lion-Woman went over to Mt. Lion's house.

"There's Chicken Hawk's house over there; that's Chicken Hawk's house," said Road Runner. Chicken Hawk-Woman went over to Chicken Hawk's house.

Each of the women went to the house of the man who was of her own kind, as Road Runner directed. At last only one woman was left; oh!, a big woman; she came to Road Runner and he said, "There's Coyote's house, way over there." So the big, fat woman went to Coyote's house.

The next day all the men went hunting and all the women went to grind acorns and chia. The hunters returned in the evening; the women had everything cooked and ready for them when the hunters came home for supper.

The following day the women told the men, "We are going to go hunting now; you men go and grind some acorns."

When the women returned in the evening, each one of them had a deer; every one of the women

[p. 54 (a)]

462 773 539 had a deer. Some of the men had finished their work and had come home before the women returned, but some of the men were still over by the pit mortar, cooking acorns; they didn't know very much about cooking acorns, those men.

At sundown, Coyote had not returned home; he was still up at the pit mortar, leaching acorn meal. Coyote felt aggrieved; he was angry, too. When sundown came and Coyote had not yet come home, Coyote-Woman went over to the pit mortar to help him. Finally Coyote and his wife finished leaching the acorns, and returned home too.

Next day all the men went up on the hills to hunt, and all the women went to the pit mortars to grind acorns and seeds. All the men went to hunt deer and this time Coyote went, too. He didn't haul any more wood; he went hunting. When the men had gotten far up on the mt., Coyote said, "You men wait. We're going to talk about those women." So the men stopped.

"Those women have bows and arrows and they hunt; they send us over to the pit mortars to grind acorns," Coyote said. "That's not right. I think women better handle the mortar and pestle," Coyote said. "That's just right for them; that's a woman's job, not a man's," Coyote said. "Tomorrow we're going to talk it over; we will have a big talk. We are going to shoot at a target. If those women win, then they can handle the arrow. If we win, then we can keep on hunting and handle the arrow, and the women will handle the pestle, all the time."

Everyone said, "All right. We'll do that."

When they returned home in the evening, after supper Coyote called to everyone to gather together; he told all the men and women to assemble, and then he said, "We are going to have a big talk here. Tomorrow we are going to shoot at a target; if you women win then you can handle the arrows, and we men will handle the pestle and grind acorns. But the way it is now, you women going hunting and we men grinding acorns - that's not right. That's women's work," Coyote said. "Tomorrow morning I am going to set up a target; we will shoot at it."

The women said, "All right."

That night Coyote couldn't sleep. At midnight he got up; he went way up on top of the mt. and built a fire. Then he returned home, and when he came back he said, "You people get up now; the morning star is up; get up now, hurry!"

Road Runner got up; he looked and said, "Oh, that's not the morning star over there; that's a fire you built up there on top of the mt., you devil," Road Runner told Coyote.

Coyote called out again, "Hurry up!" But everyone went back to sleep again. When daylight really came everyone got up; after breakfast Coyote set up a target, and then he called out, "Everybody line up to shoot. Get ready!"

One of the women, Mt. Lion-Woman, was a good shot; she was pretty hard to beat shooting.

Each couple lined up in a double column; each

●462 773 539 woman was standing beside her mate, and each pair were going to shoot together, both at the same time. But Coyote and his wife stood apart, over to one side. Coyote said, "I'm going to shoot first! I'm going to shoot first! I'm going to shoot first!" He wanted to win, of course. So Coyote said to his wife, "Are you ready?" and his wife said, "Yes" and both of them shot.

They both missed. Neither of them even hit the target.

Coyote said, "Next! Ready!" and the next couple shot, and they also missed. All those men and women shot and missed, all except Mt. Lion and his wife, who had not tried yet. Coyote called out to Mt. Lion and his wife, "You 2 next!" Then Coyote came up to Mt. Lion and admonished him. "You shoot straight! Your wife is a good shot, but you shoot straight," Coyote told Mt. Lion.

Mt. Lion and his wife prepared to shoot. Mt. Lion shot; Mt. Lion's wife is shooting . . . then Coyote is saying, "Break, bowstring; break, bowstring; break, bowstring!" And Mt. Lion-Woman's bowstring broke; then her arrow dropped to one side of the target. But Mt. Lion hit the target right in the center.

So the women lost and the men won. Coyote said, "Now, all right! You women handle the mortars; we men will handle the arrows. We are men," said Coyote, it is said.

CHIEFTAINSHIP, LAW, CONDUCT

622 Chief and messenger.- Each band had chief (timiwal) who was a "lawyer," or "a kind of boss, capitano" and "straightened things out for the people." No hamlet chiefs. Chief lived in ordinary house at one of hamlets, hunted, fished, "the same as anybody else"; food not provided chief.

"When the old chief died, in about one month all the old men from the different hamlets met and asked themselves who would be the new chief. They chose someone, and then everybody knew - 'that's the new one'. The new chief had to have lots of clamshell money; he had to be over 40 yrs. old too. If he turned out badly, the old men met again and chose another man" (SM). FP, PN added that "a chief's son or brother was usually chosen" and office was for life dependent on satisfactory behavior. Sometimes a chief appointed his own successor before he died.

622 527 Newly chosen chief "told someone to make a big time" for his induction; "everybody came; they had a lot to eat and the new chief talked to all the people; he told them to put their money down to give to people who were sick or poor, and any other things he wanted people to do" (FP). New chief bore part of expenses for this feast; people present also contributed money and food; no dance held (FP). Feast given about one month after old chief had died; "all the people contributed to it" (MM).

622 Chief received messengers sent from other tribes, arranged for allies in event of war, as-
[702] sembled war parties, selected captain to head such, "made the war dance (of incitement) at his
[728] place" (FP), represented his people at peace parleys with chiefs of other tribes. Chief him-
[754 self did not go to war. It was chief's duty to admonish evil shamans when they were causing sick-
627] ness and to order such killed if his admonitions went unheeded; this extended to malefactors within chief's immediate family; no collusion between chiefs and evil shamans, such as occurred among
[171] Western Mono and Yokuts (Gayton, 1930, 398) remembered by any of my informants.

622 Chief settled fights arising from jealousy over women, or over possession of game; he "would ask people why they fought and tell them not to
578 do it any more. If 2 persons were always fighting, he would tell one to move out of the settlement" (FP).

622 A chief headed Tübatulabal when they joined the Yokuts for antelope drives, but chiefs did not direct people where or when to go for piñons, fish, acorns.

Chiefs attended burnings, dances; delivered orations at such; lectured youths, telling them not to fight and, later, not to drink too much whiskey; often upbraided stingy people for not bearing just share in expenses of fiestas.

622 Chief did not play hand game (SM); was likely
576 to tell myths in wintertime, but this not his
[525] exclusive privilege. Chiefly etiquette did not permit chief to visit socially among his people;
[574] "he would send somebody over to a person's house if he wanted to see that person" (SM). One Tübatulabal chief sometimes visited "around Bishop (Owens Valley Paiute); this was all right because he had relations there" (SM). SM, Tübatulabal chief in 1932, visited sick to administer herb medicines; also visited Catholic priest and some of his relations and went on trading trip with his son, MM, to Northfork Mono in 1932, but never made social visits among his people, and those persons other than relatives who came to see him usually came on business.

622 Women chiefs as functioning officials, reported
462 for Tübatulabal (Kroeber, Handbook, 608), denied by SM, PN; SM, 1931, said, "the wife of a deceased chief was called timiwal until she ate meat; then the new chief was chosen. A daughter might be named, but usually refused the office." In 1932 he denied latter part of his statement. FP said Mrs. Petra Miranda should have automatically become chief for Palagewan group after former chief, Mrs. Miranda's mother's brother, died, "only she has no people to be chief for now." SM denied this but said chieftaincy might have passed to deceased chief's sister's son; FM and PN, Mrs. Miranda's son and parallel cousin, respectively, said women never chiefs. Mythological records contain no occurrences of women functioning as chiefs.

622 If people dissatisfied with chief, clown instrumental in having new leader appointed (see below).

622 "Little Bill" Chico, whose father was 1/2 Owens Valley Paiute 1/2 Tübatulabal, mother Tübatulabal (SM), former chief for Tübatulabal; SM did not know who preceded Chico, but was sure it was not Chico's father. Chico left no lineal descendants and named SM as his successor. For group of Koso in e. end of South Fork valley cumil, Mouse, former chief. For Palagewan on unangmented Kern, košumye-he-hmk, nicknamed elemgil, Greedy, former chief; elemgil died before Chico and Mouse, and no successor to him was appointed; he was leader for Palagewan group only (FP, SM).

624 Of chiefs mentioned above, only the Palagewan chief, elemgil, had a messenger (tu·kmni·n); elemgil's messenger was Tejon Yokuts named Dick; when elemgil "wanted to make a fiesta, he told Dick to go tell everybody to come to it, and Dick would go to Tejon, Porterville; elemgil paid him to do this." At messenger's death, son inherited office (SM).

Clown and dance manager.- Among Tübatulabal, 624 office of clown (hili'idac) hereditary, passing [838 from father to son; women, transvestites never 462] clowns. Clown present at face washings, mourning ceremonies; at latter he was "the-big boss" (LT), but also "went around talking crazy (not backward) at fiestas; he danced backward, too. He didn't care what he said, either to women or the chief; if the chief was no good the clown walked around saying so; then all the old men would get together and choose a new chief" (FP).

Among Palagewan hili'idac apparently served 624 more as dance manager; "when elemgil had a burning, there was a hili'idac named ka-wičina there; he was the last hili'idac. Kawičina told the boys to make the brush enclosure for the fiesta; when the people arrived he showed them where to camp in the enclosure. He wasn't a clown; when the people wanted money from elemgil they got 2 Palagewan men to act as ku-dbapapul; these men were like clowns; one of them got ashes and put them on the other man's face; all over it; then elemgil gave them money" (SM). Further details of clown's duties given in text by MM (Voegelin 1935 b, 205, 219, 227; see too p. 69 this study).

Law, morality, manners, conduct.- Since all 761 deaths except those incurred during war believed 756 to have been caused either by witchcraft or 627 poisoning, each death, violent or natural, constituted a murder, which was attributed to evil shaman or person possessing poison. Often shaman, poisoner killed by relatives of deceased, after they had obtained chief's permission; or chief might take initiative, order such persons killed. [579 Violent deaths in brawls seldom if ever occurred 177] in pre-white times because "serious fights didn't start very much at fiestas, over games, etc., as the people didn't get drunk" (SM). A shaman might boast on such occasions of his power to kill persons, but I have no account showing that this ever led to fights in which murder committed.

If person
787 in jimsonweed trance saw another person lacking
276 eyes, nose, leg, etc., it meant latter was going to die. This was why onlookers were afraid of person under influence of jimsonweed (FP). When person swallowed ants, number of ants he vomited foretold how long he would live.

RITUALS

788 Three rituals important among Tübatulabal: taking of jimsonweed to gain supernatural assistance, face washing to remove meat taboo, and mourning ceremony.

886 Jimsonweed.- All boys, girls past puberty
788 urged to drink jimsonweed decoction in order to
796 obtain long life (ho·nun), but rite not obliga-
276 tory; "if they wanted to, they took jimsonweed; some were afraid to take it. Maybe if they didn't take it they'd die, when sickness came" (SM). Adults also drank jimsonweed to obtain visions; some persons took it several times.

[887] Group of 5-6 boys, or boys and girls, who were
788 to take drink were put in charge of old man, who
796 took them into sweat house on winter evening,
276 kept them there for 3 nights, days. No speeches made to young people during this time (SM); each morning they were given infusion of plant medicine to induce vomiting, and underwent same dietary restrictions to which person taking jimsonweed for medicinal purposes was subjected.

During morning of third day old man in charge dug jimsonweed roots; before digging them he addressed plant, saying, "Here I am digging you now; I want you to give these people something
[462] when they drink you, so they will have long life." Women never dug roots or administered drink. After roots dug, old man macerated them with round flat stone on metate, put them in large watertight basket filled with water and allowed them to soak for 10-12 hrs. In evening he strained off liquor into cooking basket; around sunset gave it to vision seekers to drink. If 6 persons drinking, about 2 gallons decoction prepared, each person taking one long drink. Decoction caused drinkers to fall into stupor which lasted until about midnight or longer; SM said they were not turned during sleep; FP said they were. When they awakened their eyes "were all red and
[787] watery."

Visionaries fasted entire day after drinking jimsonweed; in 6 days considered to have recov-
[262] ered from effect of taking drug, and could by then drink thin acorn mush; refrained from eating meat or grease for 2 months.

Individuals, either adults or young boys, girls, fasted, drank decoction, either in their own house or in open, in foothills. Often father gave jimsonweed to son or daughter thus; women did not administer the drink.

787 While visionary in stupor induced by drug,
276 various animals appeared to him; one such might
776

3: Voegelin E-5 (1931-1933) 1935
NS22 Tübatulabal NS22

7. YIHAWAL STEALS GIRL

1. (This is) not a myth. People, the pioneers, (had already) come here. 2. Once a man and also his wife are living, and also her child, a little girl, and also her mother-in-law. 3. Then the man goes and hunts, and also his wife there goes and pounds acorns. 4. Then her child is crying all the time when her mother goes pounding.

5. Then also in the evening the little girl cries. 6. Then her mother left her. "Right here take her and go away, Yihawal," (the mother) says. 7. From there her mother went toward the house. 8. She went and arrived at her own house. 9. Then her mother-in-law asks, "Where is the little girl?" 10. Then from there her mother went and ran back again.

11. The little girl is not there. 12. Yihawal took her here and went away. 13. Back again (the mother) came and ran toward the house. "Nothing there," she says. 14. From there, then, they both went. 15. There they met the man. 16. "What is it you are looking for?" (he asks). 17. "I left the little girl here," her mother says; "perhaps Yihawal has already taken her here and gone away."

18. Yihawal took her to his own house. 19. Then Yihawal hunts every day. 20. He brings many mountain quail in the evening. 21. Then he roasts the mountain quail in his own armpits, and also he stirs chia seed in the cooking-basket. 22. Then he blows his nose there in the cooking-basket. 23. That woman eats (the contents of the cooking-basket). 24. He fixes her blankets for her. 25. He blankets that (woman). 26. His blankets (are) good ones. 27. He strung (them of) the skin of the mountain quail.

28. Then Yihawal said, "Already your relatives begin to make fiesta. Better let me take you there." 29. Then from there he took her. 30. He put her there, close to the house. 31. "Don't you tell (how you were brought up)," he says, "for three days," he says. 32. Then, "Good," says the woman.

33. From there he went to his own house. 34. Then she went and arrived outside her own house. 35. She hears the crying (of the fiesta). 36. Then her mother came out there outside (the house) (and) saw there that woman while she stands there. 37. Then (the mother) went toward her. 38. "Who are you?" she says. 39. "I stand (here), your child. You left me and went away to your pounding."

40. Then her mother took her inside the house. 41. Then her mother became silent. 42. Then all the people came, when they came to see her. 43. They are talking to her. 44. "Where (were) you, you who have traveled?" (they ask). 45. She does not tell. 46. Then they also (more people) are coming; they are coming and asking her.

47. Then after a while, she told. 48. "I (am) the one who lived there," she says, "in the home of Yihawal." 49. Then from there she went and fell dead when she had finished saying it. 50. Then there her child runs away. 51. He went, he went, so they say. 52. There it got ended.

8. END OF THE MYTHICAL AGE

1. Many people are living. 2. Then Coyote says to Eagle, "Pretty soon we get scattered. Different people will come," he says. 3. "Good," they (the people) say when he says (this). 4. Coyote (is) chief. 5. "Where will you live?" he says to Eagle. 6. "On Lelet" (a mountain peak south of Weldon). 7. "And you?" Coyote says to Bat. 8. "Indeed, I shall wander at night." 9. "And you?" Coyote says to Lizard. 10. "Indeed, I shall live on rocks." 11. "And you?" (Coyote) says to Grasshopper. 12. "Indeed, I shall wander in the valley." 13. "And you?" (Coyote) says to Fish. 14. "Indeed, I shall live in the water," Fish says. 15. "And you?" (Coyote) says to Sage Hen. 16. "Indeed, I shall live in the sagebrush."

17. Eagle (asks) Coyote, "Where will you live?" 18. "Indeed, I shall live in the valley; I will eat beetles and also grasshoppers." 19. There it is ended.